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Zion's Herald.

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The Outlook.

The decision reached by the French Cabinet to prosecute the directors of the Panama Canal will result, it is believed, in one of the most memorable criminal trials of the century. The powerful official and other influences which have succeeded thus far in preventing a searching investigation into the affairs of the company, or, at least, the pushing of the prosecution of the authors of the most gigantic fraud of the age, are of no avail, and the public outcry for justice can no longer be disregarded. Even at the last the cabinet had a heated discussion, and the Minister of Justice threatened to resign unless the trial should proceed. The facts against the company are no secret, but there has always been some interposing power to choke off investigation. It seems that the company sold stocks and bonds amounting in cash to \$295,000,000, and incurred obligations of more than \$125,000,000. Substantially all the money is gone, and there are left a few pieces of rusty and worthless machinery and an excavated ditch which is rapidly returning to its original condition. Only a little more than one-third of the vast sum of money received was actually used in the work of the Canal. The French press was lavishly subsidized, so that, with one honorable exception, there could be obtained no true account of what was being done. M. de Lesseps and M. Eiffel of Tower fame are the most prominent directors. It is charged that the latter received \$12,000,000 for work and material not furnished, though this has been denied. It is certain that there has been the most unparalleled extravagance and that fabulous sums of money have been misappropriated. Even when applying for government aid the company positively refused to show its books. The best estimate gives \$100,000,000 as necessary to the completion of the Canal—a sum absolutely impossible to raise; and it is believed that if ever finished it will be by the United States. This, however, will not be done unless the Nicaragua Canal is proven an impossibility.

The recent convention of the Knights of Labor at St. Louis is noticeable as giving the general outlook over the field of labor as regarded by those whose opportunities of survey are the best. Grand Master Powderly, in his address, does not speak in the most encouraging tone. The treasurer's exhibit of \$865 in the treasury against \$6,263 a year ago, is a disheartening item at the outset. He noted falling-off in the interest in the insurance companies connected with the order, pleads for the enrolling of every branch of toll under the shield of the order, and says that the tendency of the labor movement is to divide while capital is all the time consolidating. He states very truly that all enactments of every nature for the benefit of the workman will ultimately fail of their purpose "while the tide of immigration floods on in an uninterrupted stream." Another thought of his is: "There is more of a revenue drawn from the pockets of manufacturers and workmen in one month by the railroads and telegraphs than we pay in tariff for a year." He believes that workmen will ultimately have to go into politics and become legislators. While not speaking encouragingly, he finds the order slightly increased in membership, out of debt, and with property investments of \$100,000.

The advocates of the public-school system may well take heart at the decision reached at the conference of Archbishops held in New York last week. To be sure, it does not go so very far, but it is a step in the right direction, and certainly more was accomplished than many were led to expect. For a long time there has been a radical difference of opinion between Cardinal Gibbons and Archbishop Ireland and their adherents on one side, and Archbishop Corrigan and his sympathizers on the other. The former seemed to have striven for a modus vivendi between the public school and the parochial school, the outcome of which was the so-called Fairbank plan whereby the parochial school was taken under charge of the public school authorities. It aroused the ire of Archbishop Corrigan, who strove unsuccessfully to secure the Pope's condemnation of it. The recent conference of all the Archbishops in the United States was to consider the whole status of the public-school question, including this special phase of it. It resulted, after a long discussion in which a special legate of the Pope participated, in the adoption of two resolutions, the second of which embodied the idea that children attending public schools should have special instruction in Sunday schools and during certain week days in "Christian doctrine"—to which there can be little objection. The noticeable fact is that there is a plain recognition of the public-school system; no condemnation of it as "godless"; and, by inference, that it is perfectly proper for Catholic parents to send their children to the public schools.

The course of the United States authorities on the spot in the celebrated Barrundia affair, where, it will be remembered, a refugee was shot while under the nominal protection of the American flag, has always met with severe criticism and condemnation. A similar occurrence recently ended much more happily. Senor Mijares, a Venezuelan, and a former Minister of the Interior, took passage on an American steamer at Curacao, a Dutch port, for New York. The steamer touched at La Guayra, a Venezuelan port, and the officials sent a guard to search the ship and arrest Mijares on a pretended criminal charge. Captain Chambers called all hands and cast off from the pier before the guard could accomplish its purpose. He then went ashore, consulted with Minister Scruggs, and was informed that it was not his duty to surrender a political refugee. The custom-house officials thereupon refused clearance papers, and the steamer left without them. The United States government sustains the captain's action, though he will doubtless have fines to pay on his return to Venezuela.

THE CATACOMBS.

REV. W. W. RAMSAY, D. D.

THE Christian antiquarian will be detained long and with increasing interest by the

Catacombs of Rome.

Their extent, preservation, purpose and testimony must be to him a study of surpassing pleasure. We mention the Catacombs at Rome; for while others at Syracuse, Alexandria, and Naples have much to interest the student of ancient history, they add but little to the stores of information offered by those at Rome, which have been so carefully studied and so graphically delineated by men who devoted a lifetime to their investigation.

While the main features of these old charnel houses have come to be well understood, some matters of minor importance have not yet been so unanimously settled. The derivation of the word "catacombs," for example. That view appears preferable which traces it to two Greek words meaning "to lie down." Another point on which opinions differ is as to whether the earliest subterranean burial-places were prepared for that special purpose, or whether advantage was taken of excavations that had been made for procuring building materials. The former opinion meets with greater favor. The best authorities now hold that the earlier Jews at Rome clung to the burial customs of their fathers rather than practice the pagan rite of cremation. And with the rise of Christianity, the hope of the resurrection inspired them to regard with even greater appreciation the custom of Christian burial. The earlier Jews had chosen the region outside the walls in which were extensive districts of volcanic tufa, where they easily made the excavations—an arrangement which the Christian was anxious to continue through those centuries of fierce persecution when, as St. Cyprian said, "It is impossible to number the martyrs of Christ."

The word "catacomb," commonly applied to all subterranean cemeteries, was at first restricted to the one which took its name from Sebastian, who suffered martyrdom under Diocletian. It is surprising that of the forty-two such buried places environing Rome, that of St. Sebastian alone should have remained known to the world through the Dark Ages. But such is the fact. It is situated from the Appian Way about two miles from the Sebastian gate. A church said to have been erected by Constantine over the entrance to the cemetery, saved it from the prevailing fate of being forgotten. The consecutive history relating to the discovery of the other catacombs which for seven centuries had remained unknown, sounds like a fairy story; but it is as true as surprising. It was in the year 1578, when some laborers, while digging near the Salarian Way, came upon the Catacomb of St. Priscilla. The discovery imparted great enthusiasm to antiquarian investigations in these long-forgotten caverns. Men vied with each other in their devoted efforts, and saw their zeal crowned with largest success, as cemetery after cemetery yielded up its buried secrets and revealed interesting evidences of the triumphs of suffering Christians long ago crowned.

Some have affirmed that these subterranean arrangements secured perfect secrecy and consequent exemption from disturbance. But a moment's reflection must show how impossible was the one, and how improbable the other. Doubtless the virulent persecutor kept well informed as to the whereabouts and employment of the Christian multitudes, and while often in the cloisters of these tortuous corridors they might for the hour worship without molestation, they could scarcely be oblivious to its danger. And so the years swept away till, by the edict of Constantine (A. D. 313), the new faith was welcomed to the bright light and highest privilege of the mighty Roman empire. But the church did not cease subterranean interments until the overthrow of the city by Alaric, A. D. 410.

For, as Mommsen says: "The expanse of the wasted Campagna now offered room enough to bury the few bodies without having to descend, as once, far down below the surface of the earth."

And now a word about

The Inscriptions

on thousands of those old tombs. Many of these have been removed to the Lapidarian Gallery in the Vatican, but their significance is no less weighty. Large volumes filled with the symbols and epitaphs of these old slabs must, on account of their geological, artistic and ritualistic bearing, prove of incalculable importance in settling certain disputes concerning the faith and observances of the infant church. The rudest carving we have ever seen is on the historic tombs at Plymouth; but their interest is only heightened by that fact. So in the Catacombs we may be charmed by the simplicity and homeliness of their crude inscriptions. The letters may not be uniform size, and the Latin far from elegant; the doves may often resemble some other bird, and the human face betray any other than peaceful emotions; but they are satisfactory

whence picture can scarcely be followed by the eye, and whose real paths must prove too mazy for any but well-experienced guides. We read of many who have wandered in these caves with terrible experiences. As late as 1837 a party of students, with their teacher, entered one of these dark labyrinths, never again to come into the outer world. Their numbers are variously estimated from sixteen to thirty, but not one of the company ever found his way out of that city of the dead.

An instance, too, is related of a disciple of Voltaire, who was lost in one of the remote galleries, groping about for a day and a night, touching only rocky walls and moldering bones, until, with subdued spirit and defeated courage, he was rescued from what threatened to be a living tomb. His peril was sanctified, for he became a devout and exemplary Christian. The longer galleries are from three to five feet wide, and usually about six to eight feet high, while those of lateral directions are narrower; and what may excite surprise is, that they often, like the stories of a house, lie one gallery above another, reached by connecting stairs. In one part of St. Callixtus there are seven galleries one above another. The graves, or loculi, are cut in the walls or sides of these galleries. The bodies were placed lengthwise, one above another. The front of the grave was closed with one marble slab, or with three tiles, cemented so as to exclude the air from the bodies. These slabs and tiles are objects of very special interest, for it is on them the inscription or symbol was engraved or painted. These were very rude, especially the earliest of them. They were traced in red or black paint, or when cut in the stone, the letters were more plainly brought out by being traced with vermilion or other bright coloring. So these corridors, though very narrow, were lined with graves, and when more accommodations were desired, other galleries were excavated. But we remember that they were needed to supply graves for the Christian dead through ten generations of unparalleled history, we are prepared to believe the startling statements concerning their extent. The limited length of these galleries has been variously estimated; but the opinion of Martigny is considered to be judicious, and he had good reason, as he supposed, to place it at 557 miles. There would thus be more than one thousand miles of wall, behind whose lettered surface sleep the dust of the thousands of regiments of Christian soldiers who had found a coveted resting-place wherein they might await the morning of the resurrection.

Explorers have been busy in attempting to compute the numbers of these tenanted graves, and have been warranted in placing it at six millions or more, of which seventy thousand were actually counted. But why not, if, as Tertullian wrote, "We are but of yesterday, yet we fill every city, town and island of the empire. We abound in the very camps and castles, in the council chamber and the palace, in the senate and the forum; only your temples and theatres are left." Their tombs were under the protection of law, and only in times of most fiendish persecution was the common right of sepulture violated.

The other feature of the Catacombs to be mentioned was the small chambers, cut in the side of the gallery, being rectangular, octagonal, or of circular form. These were probably family vaults, and were intended to accommodate friends attending the funeral service, which with other features also embraced the holy communion. These chambers were usually in size from eight to fourteen feet on a side, being often separated from the corridor by neatly constructed lattice-work. Except in times of severe persecution they would hardly be considered large enough for regular worship. Larger rooms, called cubicula, were not uncommon, and were frequently so conveniently connected as to afford accommodations for a good-sized congregation, while other thousands were compelled to bear the cross and stay away.

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attempts of surviving friends to picture the virtue, triumph and rest of those for whom they hopefully sorrowed. With all the diversity of these inscriptions there was considerable sameness. "In pace" told the story which was ever true, therefore "In pace" was always appropriate.

We are astonished to find so few tombs indicating victims of martyrdom. Not more than five such have been discovered. The reason assigned is curious. Martyrdom was a coveted prize, and like any other treasure should be received and enjoyed with meekness, without boasting. But that is a refinement of modesty which is as improbable as it is usual. A better explanation is that the primitive life was a cheerful one, and nothing sad or disheartening was in any way recognizable. Everything proclaimed victory. It was to them triumph rather than defeat, resurrection rather than death. Therefore consistency kept from their tombs anything which might be a minor chord in their song of praise. For the same reason, doubtless, the cross occurs but few times comparatively. Milman says that there is no representation of the crucifixion or of the entombment of our Lord. The resurrection, however, has numerous and varied representations. The anchor, palm, and crown frequently occur, indicating hope and triumph. The Good Shepherd carrying the lamb and leading the flock is of easy application, as well as of pleasing frequency. In a crypt of the second century is a representation of our Lord's baptism. Jesus appears standing in the stream while John on the bank pours the water on His head. Nor has the artist forgotten to picture the descending dove. A similar scene is found in the Catacomb of Calixtus; it belongs to the third century.

Peter's primacy does not receive any encouragement from these stones, though in St. Priscilla we read, "Paulos Pastor Apostolus." Peter, however, has not been neglected, as the fresco in which the crowning cock stands suggestively near will attest. Dr. Withrow says: "It is remarkable that so little reference is made to St. Peter in this early Christian sculpture."

Our Lord's mother has a subordinate place in the oldest pictures, nor does she appear with any suggestions of the conventional Madonna till the fifth century. A figure copied from the Catacomb of Priscilla was claimed to be intended for her, until in a careful study of the original the leaden scourge was ascertained to belong to the picture, and this placed it in the undistinguished list of Christian martyrs.

We were interested to see from an inscription of A. D. 366 that Bishop Leo, who survived eighty years, acknowledged that his wife Laurentia had made his tomb. He further records that "she was suited to his disposition, she was venerable and faithful."

If the Catacombs were designed to confute the heresies which uncrown our Lord, they could not more directly have presented evidence for His divinity. It exists in monograms, in name, in association of names, in ritualistic formulas, and in concise epigrams.

"May you live in God Christ, in God, the Lord Christ, in Christ God, in the Lord Jesus," is one such testimony.

But we must close by assuring our reader that for splendid devotion, patient suffering, unassuming triumph, the earliest Christians have no rivals; while for a graphic, enduring and faithful history of their unparalleled experiences, the Catacombs at Rome must stand.

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Miscellaneous.

A SONG OF THANKSGIVING.
Thanksgiving! Thanksgiving! Of yore,
In the youth of the nation,
When the harvest had yielded its store,
There was feast and gladness.

Our fathers had little to hand,

From the love of the living.

Theirs rang through the length of the land

A Thanksgiving! Thanksgiving!

Our home was a wilderness then

With the floods to entomb it;

Today with its millions of men,

We rejoice to behold it;

From the love of the living,

We have all for a treasure;

We are blest in the promised To-morrow.

In a manifold measure.

War flaunts not a red pennon now,

For the olive is regal;

Little birds are twin, on one bough

Sit the dove and the eagle.

The clash of the conflict clef,

We are sorrowless,

Bu, the fire of the great flood has left

In the ash scars an ember.

For the fruit of the time of our toil;

For what'er we have fought for;

Whether born of the brain or the soil

B, the need we have sought for;

For the gifts we have had from His hand

W, the Lord of all living.

Let there ring through the length of the land

A Thanksgiving! Thanksgiving!

—CLINTON SC LLAND, in *Ladies' Home Journal*.

GENERAL MISSIONARY COMMITTEE.

TEE.

REV. JAMES YEAMES

(Concluded.)

Saturday, Nov. 12.

Korea was the first place in consideration on Saturday morning. The way is open in Korea and all obstacles to our missions are removed. We want to send out a missionary (who shall be a physician) to a strategic point about one hundred miles north of the capital, where our missionaries have already preached and won a few adherents. For this work \$16,555 was appropriated, the amount last year being \$10,000.

Dr. Earl Cranston arrived and took his place as assistant treasurer.

For Japan the recommendation was that \$63,065 be appropriated for the work and \$2,400 for re-enforcement of the mission by sending out two families, as against \$61,000 last year.

Bishop Newman said the great needs of Japan were leadership and more native preachers. Literature to counteract the teachings of such writers as Huxley and Spencer is greatly needed. The Japanese are reading people, and because perhaps of their sudden and rapid emergence from an old and effete civilization are disposed to a vast intellectual pride. A Christian ministry to the intellect is demanded.

Bishop Goodsell said: "I was in Japan a year or a little more ago. The country I visited lay upon my heart night and day beyond all power of expression. It is true you can arouse the Japanese by an appeal to the intellect, but they become infatuated pedants unless their hearts are reached and they are brought to Christ. Without this you will

have a people intermixed with themselves on intellectual quibbles, or else a bastard Christianity. An attempt is now being made to imbue a Christian sentiment on a dark background of atheism. I anticipate a reaction. The Japanese people have never been brought to feel the glory and dignity of Christian morals. We have heroic men in this field. I have seen their eyes flash as they have heard the call which awakens Christian clarity. They need leaders.

Weighty, intelligent, educated, devout American ministers are wanted. I strongly favor re-enforcing Japan as soon as possible." Dr. Leonard said that the native preachers were admitted on trial at the recent Conference. Liberal Christianity, so called, is not as popular as it was.

Dr. Buckley said he believes no man should be sent abroad until he has been proved in the work in this country. The argument that he must be young in order to learn the language readily, has no weight. A man of sense can learn a new language with ease any time before his mental faculties fail if he has a high impulse.

Bishop Fowler said that the true remedy for the situation is a shop for China and Japan, to live in those lands and direct the work there. If a man does not acquire the language in three or four years he ought to be recalled, for his opportunity is gone. It is something like skating or swimming — largely a matter of faith. The student of a new language must learn to trust himself.

An amendment appropriating \$3,600 to send out three married missionaries and \$1,000, 065 for the work was adopted. This is an increase of \$5,000 for the work over the appropriation of last year.

Bishop Vincent moved an additional appropriation of \$1,000 for Lower California, where we have a fine opening.

After some debate the appropriation was made \$1,000 at the disposal of the resident bishop.

The special committee on Africa then presented their report. They recommended that (1) \$3,600 be appropriated to train nurses Bishop Taylor for expenditures on Cape Palmas Seminary, the title to remain with the Missionary Society; (2) an appropriation of \$600 for maintenance and \$200 for supplies at Cape Palmas Seminary; (3) \$900 for Monrovia, at the disposal of the Board; (4) at White Plains, where the school has recently been rebuilt by the Committee, \$500 for desks and furniture, \$330 for books, \$1,240 for transit, outfit and maintenance; (5) at the Vey mission, at present, in the disturbed state of the country, a caretaker for the twenty-five acres (out of one hundred) now planted, and \$200 per annum for Gola and Thesia missions. Total, \$7,320 to reimburse Bishop Taylor and maintain schools, and \$3,420 for other schools and missions.

The report was divided and considerable time spent in a careful discussion.

Dr. Alden Speare moved to adopt the report except the part referring to Cape Palmas Seminary.

Dr. Buckley, characterizing the report as "unusually luminous," urged its adoption.

Bishop Goodsell argued that if the Cape Palmas Seminary be accepted, we should have three schools under our care and one under the Bishop's care. "Notwithstanding the amendment of Brother Speare, whose business wisdom and sagacity all men appreciate, we should take all the educational work of Liberia under our own charge."

The report was adopted *seriatim*, including a resolution that a committee of visitation to our work in Liberia and the 26 missions under Bishop Taylor located there be appointed, and a resolution declining to make a grant for the support of four boys from Liberia now being educated at a school in Texas.

The length of this debate had necessitated an extension of time, so that the Committee did not adjourn till 1 o'clock.

A remarkable and impressive appeal by Bishop Goodsell in behalf of China was made

at the afternoon session. He said that the medical missionaries were regarded with the greatest respect and affection by the Chinese. There are now 6,000 well-tried converts in the Foochow Mission, and the time must soon come when Foochow will have a native Conference. Cholera is raging in some parts of the country, and the missionaries are acting as nurses to the cholera patients. A hospital is very much needed.

A committee, with Bishop Fowler as chairman, was appointed to consider the question of appropriations for property in China.

Another committee, with Bishop Foss as its chairman, had referred to it the report of the Woman's Foreign Missionary Society.

Sunday, Nov. 13.

Sunday was a day of phenomenal beauty for mid-November. Not a cloud flecked the blue, nor was there any breath of frost in the fresh, sweet air. The "ways to Zion" were thronged by crowds of eager churchgoers. Many city pulpits were filled by eloquent and distinguished representatives of the Methodist Church.

Bishop Thoburn set forth the claims of India before a large congregation at the First Church, where also in the evening Bishop Goodsell narrated the story of his recent visit to China and Japan. As the Sunday-school was visited and addressed by Bishops Vincent and Warren, the First Church received a quadrigesimal episcopal visitation on Sunday.

An enormous crowd gathered at Grace Church to hear Bishop Foster, who preached in his best style on the "Great Mystery of Redemption." Bishops Foss, Merrill, Vincent, Waldein, Hurst, Fowler, Warren and Taylor also preached in other parts of the city, no less than thirty-three churches being supplied by visiting preachers. Bishop Taylor, "after his manner," added to his labors a visit to the Penitentiary and preached to the prisoners.

Monday, Nov. 14.

Bishop Waldein presided at the morning session on Monday.

To "self-supporting" missions in South America \$25,000 were appropriated. The offer was made to surrender the property of these missions to the Board. Appreciating this offer, the Committee recommended the Board of Managers to investigate the condition of these missions in South America and report one year hence, and that Bishop Nowman be his approaching visit examine and report to the Board.

Bishop Thoburn wished to make an exact statement of the amounts received by him and forwarded to India through the secretaries. The total is \$20,278.

Bishop Merrill presented the report of the Committee on new work. The recommendations were: 1, \$1,000 for Dutch in Pennsylvania; 2, \$800 for Bohemians at Cedar Rapids, Iowa. (Requests for aid to Bohemian work in Nebraska, and to Portuguese in California were not endorsed.) 3, \$600 for work among Indians in the west State of Texas, now covered by the German Conference, which has Oklahoma within its borders, received \$7,000. 4, \$600 for work in Montana and the territory adjacent, asked for \$4,000, but \$3,700 only was appropriated.

A committee to consider and report on the rules and usages of the Committee, consisting of Bishop Merrill, Dr. M. D. C. Crawford and Dr. Buckley, was appointed.

In the North Pacific German Conference is a German population of over 100,000. An increase of \$2,000 was asked. Estero counties are filled with German residents. Ultimately \$6,000 was granted. Northwest German received \$4,000, the same as last year. St. Louis German Conference asked for an increase of \$250, and their appropriation was made \$4,250. The Southern German Conference, including the vast State of Texas, received \$5,500. West German Conference, which has Oklahoma within its borders, received \$7,000 — an addition of \$300 for new work. The Northern German, representing work in Montana and the territory adjacent, asked for \$4,000, but \$3,700 only was appropriated.

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For Oregon \$1,000 was asked, and \$700 granted. Puget Sound reported no definitely organized work. Tacoma had shut the Chinese out, but has since admitted Chinese merchants. Five hundred dollars were asked, but the Committee made no appropriation.

For Southern California \$500 was granted. The report of Japanese work in California was very interesting. It is estimated that there are 6,000 Japanese on the Pacific Coast.

We have 451 members and 359 probationers. There have been 500 conversions during the year, and these people have contributed \$350 for missions. The Committee appropriated \$5,400, and \$1,000 for new work to be administered by the California Conference on behalf of the Chinese.

Hon. Alden Speare left Baltimore this afternoon, having been telegraphed for from home, owing to the serious illness of his son.

The mere recital of figures here gives conveyance of no idea of the earnestness and intelligence with which each individual mission was dealt with.

The Committee reassembled at 8 o'clock, and continued in session till after 11, in memory of sound of work being got through Bishop Goodsell presiding.

The colored work came under earnest consideration. For Central Alabama, where one district reports 400 conversions, \$3,400 was appropriated.

A speed from Bishop Newman opposing any advance in the appropriation for the colored work in the South created some little stir.

"I am satisfied," he said, "that there are too many appointments in the colored church to warrant giving money for their work. We are in toos where we have to raise the money for their work through the Parent Society.

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J. R. Clark, president of Cincinnati Church Extension Society, spoke on "Some Larger Ideas of City Evangelization." He said: To many the ideal is in contrast with the practical and in opposition to it. Motion is not always progress. It is important to go, but whether? The future is to take its direction from the decisions of today. It will, therefore, to get adequate ideals.

Methodism's Ideal.

Methodism started with a great ideal—"to spread Scriptural holiness over all these lands." There is no larger ideal. It means more than spiritual purification of the individual soul; it means the sanctification of law, the control of industry, thought and life in the interest of redeemed humanity. The authority of Jesus extends over the bank, store, factory, railroad, as truly as over the individual. The institutions and possessions of men must be uplifted to God's level of the cross before they become stable, sacrificed to the same end to which Christ was sacrificed. Is Methodism equal to this large ideal of "holiness?" It is called "the child of Providence," and has, it is said, a genius for adaptation. It is not above the pauper nor beneath the prince. Is its holiness such as to reach to the needs of the homeless, of gaunt and hungry men and women, waifs of the streets amid vicious surroundings, oaths and vulgarity, and aliens coming to citizenship through the purloins of vice and crime? What is the "soul-saver" to do for these classes? What is the Scriptural holiness he is to spread here? In the midst of crying city want and suffering how blessed to remember that the Master came to bind up the broken heart, to give beauty for ashes, the oil of joy for mourning, and the Lord's own words, "Inasmuch as to one of the least of these, My brethren, ye have done it unto Me." We are not to be frightened by charges of humanitarianism and New Methodism. Jesus Christ was the world's great Humanitarian. John Wesley was a prince of philanthropy, peer of John Howard and Florence Nightingale. Who should do and care for the workingman and be trusted by him, if not the church? Nowhere else burns more brightly the "enthusiasm of humanity." The larger ideal will create.

New Form of the Methodist Church.

Let it be so. Methodism must reach God and man—reach God by reaching out for man. Our church, to live, must be everywhere evangelistic. It is called charity must not rob us of deep, Christlike devotion. But no modern method of opening the windows of heaven can equal the old one of bringing in *all the tithes*. Evangelism is contact of saved with unsaved souls. The church must be force to, and not field of labor, of the pastor. Contact must mean help for body, mind, home, business. There is joy to see the allies God has provided for the church awaking to this work. Better than rationalism, Germany has given the kindergarten for child training, and the deaconess as a minister of grace. We find, too, the evangelist and stimulated Bible study and use; the College Settlement, mingling scholarship and devotion in attacks on the strongholds of Satan; specialist studies of crime, poverty and charities, evolving a new political economy; University Extension; Rescue Missions; Christian Workers' conventions; the Salvation Army—a hundred heads and avenues of labor are at hand. The city church is restive with vague feeling of opportunity and duty for work not clearly grasped. Methodism, so near the people, must come nearer. Its zeal to save men must cover both worlds. It must ally itself with every philanthropy and reform, holding fast to the simplicity of Christ, who went about doing good and healing all that were oppressed of the devil. That this there is no larger ideal.

Rev. A. B. Kendig, D. D., of Orange, N. J., asked: What is the church? An army of occupation and of conquest. The pastor is a soldier appointed to command and lead in the enemy's country. His relation to church extension: 1. Friendly, or he is false to his government. 2. Sympathetic ally; zealous to explore and send out scouts. 3. Aggressive, also will be kept on the defensive. The local church may become like the ship drifting in Arctic ice for years with a frozen crew. Will keep informed and help the home government, sometimes waging his own command for the general good.

At the closing session on Thursday evening, after prayer by Bishop Andrew, J. E. Scarles, Jr., the newly-elected president, introduced the speaking with an address admirable both in matter and manner. Noting the wonderful growth of Methodism in the country and its less success in the cities, he attributed the failure to want of adaptation to the changed conditions of society. We have reached the middle class, but the rich need the Gospel, too. Must have elegant, tasteful churches like Madison Ave., as well as free churches. Need flexibility, adaptation. Must use the Master's method. He gave as proof of Membership—the sick are healed, the dead raised, people have the Gospel. We reach people in the suburbs. We must reach the tenement-house people. For this we must have large churches, the best preachers, with assistants and deaconesses, boy choirs and orchestras, large social rooms, nurseries, kindergartens, kitchens, sewing schools, cooking schools, boys' industrial schools. How get the money? We hear about "society," and are warned against it. We ought not to keep out of society. The women of this church—and we ought to have many such churches—should go into society, but go as Christians. Society needs consecrated men and women to represent Christ and His cause. There are plenty who need such work, are dying for want of such doing. Let them go to work and represent the needs and opportunities, and money will not be wanting.

Dr. Brodbeck, of Boston, was introduced, and after brief reference to the Christian Workers' convention in Boston, addressed himself to the

church ought to be active and aggressive in saving souls. In order to this: 1. We must want to save them. This means much, and many don't want to, and hence don't do it. Some churches are forts and garrisons—the opposites of aggressive. McClellan had a splendidly-appointed and drilled army, but Grant put down the rebellion by hard fighting. Don't do business on the McClellan plan. Use business method. We want these fine churches, but no exclusive ones—none too good for the common people. 2. We must believe we can. We fail through unbelief. We leave a district because fashion has left us. We say Roman Catholics cannot be reached. Yes, they can if we believe. 3. Make the church accessible to the common people, the services attractive, not too formal nor too stately. Make the Sunday evening service especially alive, popular, enthusiastic, free to all. 4. We must, above all, have the Holy Ghost. In this is the secret of power. Without it we are weaker than other men. In illustration of his thought Dr. Brodbeck modestly referred to his experience and success in Tremont St. Church, Boston.

Bishop Newman closed the speaking in an appropriate address. Referring to his experience at the funeral of Lord Shaftesbury in Westminster Abbey where he saw the Prince of Wales, heir apparent to the throne, Gladstone, the greatest living statesman, and Dean Stanley, the scholarly, catholic, eloquent divine, he said the greatest presence there was in his coffin. Of noble blood, first scholar at Oxford, able in statesmanship, his chief distinction was Christian philanthropy. His voice was raised in the House of Lords for the relief of childhood, for women toiling in the mines, for the oppressed factory operatives. He gathered miners, peasants, operatives, in his palace to sing Christian hymns, to pray and worship God. Christianity is for the evangelization of men—not nobles or peasants—not masses or classes, but men. It is fitted for the city. Jerusalem saw the first revival. Rome received the Gospel from two of the laity, Priscilla and Aquila. Chalmers transformed the worst part of Edinburgh into the brightest spot in Scotland. Wesley made the old foundry in London the centre and mother of Methodism. Philanthropy seeks to renovate, not to exterminate. The remedy is of grace. Asylums awake my pity that they are necessary. Christianity looks to employing asylums and penitentiaries.

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The Preachers' Meeting on Monday, Nov. 14, discussed the question: "How to Reach our Unconverted Church Members."

Shelburne Falls.—One was baptized and joined the church last Sunday. The harvest concert was a success, a large company being present. The exercises were very interesting. The Sunday school is prospering, and Superintendent Walker is to be congratulated. Rev. S. H. Noon, pastor.

The preachers of this section seem much

(Continued on Page 8.)

Church Register.

HERALD CALENDAR.

Annual meeting of the Board of Education, at 150 Fifth Ave., New York, Provost Dis. Min. Assoc. at First Church, Pawtucket.

Dec. 7 DR. STRONG'S SANITARIUM, Saratoga Springs, N. Y.

A popular resort for health, change, rest and recreation all the year.

Elevator, Electric Bells, Stalls, Open Fireplaces, Sun Parlor and Promenade on the roof, etc.

Suites of room with private baths. Croquet, Lawn Tennis, etc. Massage, Electricity—all baths and all remedial appliances.

New Turkish and Russian bath in the Annex unsurpassed in elegance and completeness.

Send for Illustrated Circular.

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Former pastores and other friends are cordially invited to be present. A thorough program has been provided, including papers in the afternoon on "Financial Training for the Young," by Rev. Chas. Titton; "The Music in League Prayer-meetings," by Miss Elizabeth C. Northrop; "Junior League Work," by Mrs. Belle S. Goodwin, superintendent of the Junior League, Fitchburg, Mass.; "Books and Books," by Rev. G. E. Hughes, a collateral branch of the Epworth Leagues; "How to Use Them," by Rev. C. M. Melden; address by Rev. C. E. Holmes; "Wanted, a Higher Type of Purity," by Rev. H. Stackpole. And in the evening: "Granite Foundations," by Rev. J. F. Cooper; and address by Rev. E. H. Hughes. A collation will be provided at 6 o'clock.

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Methodism started with a great ideal—"to spread Scriptural holiness over all these lands." There is no larger ideal. It means more than spiritual purification of the individual soul; it means the sanctification of law, the control of industry, thought and life in the interest of redeemed humanity. The authority of Jesus extends over the bank, store, factory, railroad, as truly as over the individual. The institutions and possessions of men must be uplifted to God's level of the cross before they become stable, sacrificed to the same end to which Christ was sacrificed. Is Methodism equal to this large ideal of "holiness?" It is called "the child of Providence" and has, it is said, a genius for adaptation. It is not above the pauper nor beneath the prince. Is it holiness such as to reach to the needs of the homeless, of gaunt and hungry men and women, waifs of the streets amid vicious surroundings, oaths and vulgarity, and aliens coming to citizenship through the purloins of vice and crime? What is the "soul-saver" to do for these classes? What is the Scriptural holiness he is to spread here? In the midst of crying city want and suffering how blessed to remember that the Master came to bind up the broken-hearted, to give beauty for ashes, the oil of joy for mourning, and the Lord's own words, "Inasmuch as to one of the least of these, My brethren, ye have done it to me!" We are not to be frightened by charges of humanitarianism and New Methodism. Jesus Christ was the world's great Humanitarian. John Wesley was a prince of philanthropy, peer of John Howard and Flora Nightingale. Who should do and care for the workingman and be trusted by him, if not the church? Nowhere else burns more brightly the "enthusiasm of humanity." The larger ideal will create.

New Form of the Methodist Church.

Let it be so. Methodism must reach God and man—reach God by reaching out for man. Our church, to live, must be everywhere evangelistic. What is called charity must not rob us of deep Christlike devotion. But no modern method of opening the windows of heaven can equal the old one of bringing in *all the tithes*. Evangelism is contact of saved with unsaved souls. The church must be force to, and not field of labor of, the pastor. Contact must mean help to body, mind, home, business. There is joy to find the allies God has provided for the church awake to this work. Better than rationalism, Germany has given the kindergartens for child training, and the deacons as a minister of grace. We find, too, the evangelist and stimulated Study club and use; the College Settlement, mingling scholarship and devotion in attacks on the strongholds of Satan; specialist studies of crime, poverty and charities, evolving a new political economy; University Extension; Rescue Missions; Christian Workers' conventions; the Salvation Army—a hundred helps and avenues of labor are at hand. The city church is restive with vague feeling of opportunity and duty for work not clearly grasped. Methodism, so near the people, must come nearer. Its zeal to save men must cover both worlds. It must ally itself with every philanthropy and reform holding fast to the simplicity of Christ, who went about doing good and healing all that were oppressed of the devil. Thus there is no larger ideal.

Rev. A. B. Kendig, D. D., of Orange, N. J., asked: What is the church? An army of occupation and of conquest. The pastor is a soldier appointed to command and lead in the enemy's country. His relation to church extension: 1. Friendly, or he is false to his government. 2. Sympathetic ally; zealous to explore and send out scouts. 3. Aggressive, etc. will be kept on the defensive. The local church may become like the ship drifting in Arctic ice for years with a frozen crew. Will keep informed and help the home government, sometimes weakening his own command for the general good.

Boston. Broome St.—On Wednesday evening, Nov. 2, the pastor, Dr. J. H. Mansfield, delivered a fine lecture on Columbus Day, beautifully illustrated with the stereopticon. It was under the auspices of the Epworth League, the choir furnishing the music.

South Walpole.—This church is showing its life and growth by increased congregations, collections, and religious interest. At nearly every Sunday evening service there are requests for prayers. A young converts' class-meeting has just been formed with 18 members. Rev. W. J. Kiley, pastor.

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The Family.**THE VACANT CHAIR AT THANKS-GIVING.**

META E. B. THORNE.

Thanksgiving day, and thou away!
Each year had brought its radiant spring
With fair young buds and tenderest blossoms;
Its summer's glow of blossoming,
And wealth of rare and sweet perfumes;
Its harvest rich, the bounteous yield
Of orchard and of fruitful field;
And then when came this day of days,
We gathered round the festal board,
Our hearts abrim with love and praise.
For all His blessings, to our Lord;
That pure and perfect bliss was ours,
That not a sorrow dimmed the hours.

Thanksgiving day, and thou away!
The chair is vacant by the fire
Where thou wast wont to sit when we
United in a tuneful choir,
Our voices raised in harmony.

The most melodious now is still,
No more our hearts to its tones may thrill.
Oh, how can we in festal cheer
Rejoice and tune the mirthful song,
Heart of my heart, and thou not here
To mingle in our loving throng?

To feast were but a mockery
While we so yearn thy face to see.

Thanksgiving day, and thou away?
I mind me how in years gone by
Across the wide, foam-crested sea
Some pressing duty called for thee,
And though we wept to say "good-bye,"
And lonely were the hours, yet we
Looked to the future hopefully;

And even our Thanksgiving cheer
Thine absence did not wholly mar;
Our hearts' love sped to thee afar,
And soon we hoped to greet thee near.

No'er to return, thou'rt now away,—
How can it be Thanksgiving day?

Thanksgiving day, and thou away?
Yet stay! Methinks, love, now I see.
When the Atlantic's heaving tide
It illows tossed 'twixt thee and me,
What dangers might thy path betide
I know not; yet faith gave me peace,
And all my anxious care ceasur'd.
But now I know no grief can come,
Or danger, to that blissful home.

Where thou at heaven's Thanksgiving feast
Dost find thyself a welcome guest.
Till I shall share that joy and rest
Where thou art blessed, though away,
In faith I'll keep Thanksgiving day.

The farmer and the merchant have reason to give thanks for abundant harvests and for business prosperity; but the disciple of Jesus who is in lack of bread can give thanks to him like his Master, has food to eat that the world over, not of, while it is his meat to do the will of his Father in heaven. The husband and father who gather their urban family circle around the home table, at the Thanksgiving dinner, has cause for gratitude in the presence of all those dear ones there; but he who sees before him at that time the empty chair of a dearly loved one, can thank God with a full heart for the precious memories that cluster about that chair, and for the precious assurance that all is well, in God's providence, for those who are taken and those who are left. He who is free from sickness and pain and special sorrow, can see in his state peculiar cause for thankfulness to God; but he who is sick and pain and special sorrow in God's creation has as good reason for thankfulness as Peter and the other apostles when they were glad to offer their sore beating by the command of the Jewish official, "rejoicing that they were counted worthy to suffer dishonor for the name" of their Saviour.

How can we know whether it is better for us to have wealth or to have poverty, to have health or to have sickness, to be abased or to be uplifted, to have an easy time or to have a hard one, to be surrounded by dear ones or to be in loneliness? And if we are ignorant on these points, why should we hesitate to thank God that in His wisdom and in His love He has decided for us concerning them, beyond the possibility of mistake on His part? — *Sunday School Times.*

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MR. POTTER'S THANK-OFFERING.

KATE S. GATES.

Give thanks unto the Lord; call upon His name; make known His deeds among the people. — *Psalm 105:1.*

Praise waiteth for Thee, O God, in Sion; and unto Thee shall the vows be performed. . . . Thou crownest the year with Thy goodness, and Thy paths drop fatness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing. — *Psalm 65:1, 11, 13.*

The Lord hath chastened me sore, but He hath not given me over unto death. Open to me the gates of righteousness; I will go in to them, and I will praise the Lord. — *Psalm 118:18, 19.*

Praise ye the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great toward us. Praise ye the Lord! — *Psalm 117.*

THANKFUL FOR PAST THINGS.

JENNY BURR.

PERHAPS one of the hardest things for human nature is to be truly thankful for past things when we know they are forever past — that they never can be repeated here. That fact must have been the origin of the old prayer-meeting phrase we are familiar with — how often we have all heard it! — "Past blessings do not suffice." For a reason I did not use to stop to analyze, that expression has always struck me unpleasantly. It has a disagreeable, whining twang. It says something and means another; as if one should say, "O Lord, we profess to thank Thee for what Thou hast given us, but we really do not, because Thou dost not give us the same or better things now." So it has come to seem to me simply an expression of one kind of unthankfulness.

I think the most of thankful prayers are for present good — the things we are enjoying this morning or evening. Past blessings not only do not suffice, but they have a way of slipping out of mind. Not all of us pray always. We thank Thee for the past, we praise Thee for the present, we trust Thee for the future.

But isn't this the real test of thankfulness? If we are not grateful now for what we have had, it is more than likely we never were. It was animal or mental delight in pleasantness — in abundance, in leisure, good health, friends and what not. When the pleasant things go, and give place to discomfort, how hard it is to remember them thankfully still!

When health is lost, leaving pain or settled invalidism instead, how wholly unlike human nature to give praise for the past priceless gift! Hard enough it seems to endure the present ill. When the friend dies who made the brightness and music of our life, what power of gratitude is left us? "When some beloved voice," as Mrs. Browning puts it, "which was to you both sound and sweetness, faileth suddenly, what hope, what help?" She does not go so far as to ask, How will you sing a song of thanksgiving for the melody with which it filled your days?

But it is pleasant to think how full the world is of really thankful people; of those, too, who know "the sorrow's crown of sorrows, remembering happier things," yet still keep the heart warm with tender recognition of them. They are everywhere. Their names are not known, very likely. They live — some of them — in little hamlets and on lonely cross-roads, or in humble rooms where want and pain keep them company. We all know a few, and their cheerfulness is a rebuke to our discontent.

I think of one such now, born in Old England, and bred in cultivated ease. Suddenly fortune turned against her. Her husband lost his property, and not long after died. The wife was forced to support herself and her child. Just as that child — an only one — had grown to womanhood and begun a promising and beautiful career, she too was taken, and the mother was left alone. She has neither home nor family friends to help. Yet ought we not to give thanks for all that we receive and for every answered request? If we were to do this, our hearts would always be lifted up toward God in praise. There is a story of some great conductor of a musical festival suddenly throwing up his baton, and stopping the performance, crying, "Flagellate! flagellate! do not do it!" and the conductor's trained ear missed its one note in the large orchestra. Does not God miss any voice that is silent in the music of earth that rises up to Him? And are there not many voices silent, taking no part in the song, giving forth no praise? Shall we not quickly start our heart-songs of gratitude, calling upon every power of our being to praise God? — *J. R. Miller, D. D.*

* * *

November is Thanksgiving month. The homely Puritan anniversary blends itself with the ancient festival of All-Saints and All-Souls.

"Homeward we hast to Heaven's Thanksgiving,
The harvest gathering of the heart."

* * *

The course of life is a thousand trifles, then some crisis, and again a thousand trifles and a crisis; nothing but growth under common law, then a pause, and then a storm or a rare June day. And far more than the storm or the perfect day the common sun and common shadow do to make the autumn rich. It is the "every days" that count. They must be made to tell, or the years have failed. — *Rev. W. C. Gannett.*

* * *

If Spring doth wake the song of mirth,
If Summer warms the fruitful earth,
If Winter sweeps the naked plain,
Or Autumn yields its ripened grain,
Still do we sing,
To Thee, our King;
Through all their changes Thou dost reign.

* * *

Lord of the harvest, all is Thine!
The rains that fall, the suns that shine,
The seeds we sow, the fruits we reap,
The skill that makes our fruits abound!

Now, every year,
They gifts appear;
New praises from our lips shall sound!

— *John Hampden, Gurney.*

* * *

The angel of requests — so the legend runs — goes back from earth heavily laden every time he comes to gather up the prayers of men. But the angel of thanksgiving, of gratitude, has almost empty hands as he returns from his errands to this world. Yet ought we not to give thanks for all that we receive and for every answered request? If we were to do this, our hearts would always be lifted up toward God in praise. There is a story of some great conductor of a musical festival suddenly throwing up his baton, and stopping the performance, crying, "Flagellate! flagellate! do not do it!" and the conductor's trained ear missed its one note in the large orchestra. Does not God miss any voice that is silent in the music of earth that rises up to Him? And are there not many voices silent, taking no part in the song, giving forth no praise? Shall we not quickly start our heart-songs of gratitude, calling upon every power of our being to praise God? — *J. R. Miller, D. D.*

* * *

He said, "I have no thanks-giving to yield; My days are dark, my labors long."
"Hast thou not seen, this year, full many a field And forest glow with verdure, ring with song?"

"But winter now is near; the skies are gray" — Yet hath the earth her fruits bestowed;"
"Ah! autumn tells how swift we pass away;"
"The shorter then henceforth the toilsome day."

"I have had strokes from death's bereaving hand" — Yet some remain with smiles of love."
"Gap after gap is rent in friendship's band" — Larger the host to welcome thee above."

"I am forgotten and neglected here" — So far from the clang of strife."
"My name unuttered by Fame's clarion clear" — See it be written in the Book of Life."

* * *

Several young lady teachers in Atlanta pro-

pose to unite in renting a small house, and have ap-

home to their own taste, free from the discomforts of boarding-house life. The *Atlanta Journal* says: "This is the beginning of a very sensible movement, and the example will undoubtedly be followed."

The mother of the boy king of Spain has learned a trade. Recently, while visiting the manufactory of mosaics at Oriol, the queen regent asked one of the workmen to let her take his place, upon doing which she very skillfully finished the mosaic he had commenced.

During the prevalent rainy weather dozens of college girls have appeared on the streets at Ann Arbor, Mich., in the Jenness-Miller "rainy-day dress." The skirt is plain and tight-fitting, but the striking feature is that it reaches only about half way from the knee to the ankle. To make up for this gap the college girls wear long gaiters, and can now splash through the mud as well as the boys.

— Miss Mary E. Wilkins, the fair New Englander who has won lasting fame by her marvelous pen pictures of village life, is a frail bit of a girl scarce five feet in height. She is modest and unassuming to a degree, and her manuscripts, written in the uncertain hand of a school-girl, are a surprise to the editor who, handling them for the first time, expects to find in her chirography something of the touch of one conscious of her power. — *Harper's Bazaar.*

A THANKSGIVING FEAST.
We two are the last, my daughter!
To set the table for two,
Where once we had plates for twenty,
It is a small affair.

But my boy and girl are scattered
To the East and to the West afar,
And he who was dearest than children
Has passed through the gates afar.

I'm wanting my hairs for Thanksgiving.
I thought last night as I lay
Awake in my bed and watching
For the breaking of the day,

How my heart would leap in gladness
If I could sleep close this morn

To say that they could not leave us here
To keep the feast forlorn.

Samuel, my son in Dakota,
Is a rich man, as I hear,
And he'll never let want approach us,

Save the wanting of him near;

While Jack is in San Francisco,
And Edward over the sea,

And only my little Jessie
Is bidding at home with me.

And I feel like poor Naom:

When back to her own she went,
And they said, "Is this Naom?"

She said, "No, I am not Naom."

I've stayed, and the lad has wandered,

And the time that was swift to go

When I was brisk and busy
Is lagged and dull and slow.

Oh! the happy time for a mother

Is when her bairns are small,

And into the nursery beds at night

She gathers her darlings all;

Then she sits beside her bed,

With joyful noise and cry.

And she bushes the tuft with a smile,

Her broad beneath her eye.

But a mother must bear her burden

When her bairns are bairns,

On change and in the army,

Or scratching away with a pen

In some banker's dusty office,

As Martin is no doubt —

A mother must bear her burden,

And learn to do without.

I know the Scripture teaching,

To keep the half and bind,

And when the heart is full of chocolate,

At the festal hour is mind.

Of the fat and the sweet a portion

I'll end to the poor man's door,

But I'm wearying for my children

To sit at my board once more.

I tell you, Jessie, my darling,

This living for money and pelf,

It takes the heart from I fe, dear;

It robs a man of himself,

That's what he calls his bairn,

That sends his aye a way,

Has a right to claim them back, dear,

On the fair Thanksgiving day.

— MARGARET E. SANISTER, in *Harper's Bazaar.*

but He has dealt tenderly with me, tenderly and mercifully. I tried to think of some suitable thank-offering, but nothing seemed good enough until Harry asked me if he might give his restored life to God's service, and I have given my consent to his going as a missionary. It is the happiest and thankfiest Thanksgiving of my life, even if it does sometimes seem as if my poor old heart would break to part with my boy."

beat along the underbrush in their way

through the corner of the park.

"I can't see the use of killing him, anyway.

He won't be a drop in the bucket to pay what we owe. There isn't anything of him but skin and bones since the corn has given out,

and if there is nothing to sell there will be still less to eat, and we did think we would have him for Thanksgiving," said Tilly, forlornly.

"There will be precious little Thanksgiving about it if we have to kill him and then get nothing for him into the bargain."

"We'll have to hunt him, anyway. Let's go 'round by the cliff walk," said Tilly, as the path turned.

"It is so near the house," said Tom.

"You know Squire Exton doesn't like to be bothered by anybody or anything too near him."

"I heard gobbling, I thought, a minute ago, and it sounded this way." So the two turned their footsteps in the direction of the cliff.

Tilly was right as to what she thought she had heard, for as they crossed the stile leading to the cliff path there was an unmistakable sound of indignation which could proceed only from a turkey. It grew louder and louder as they hurried on and with it there were mingled

The Sunday School.

FOURTH QUARTER, LESSON X.

Sunday, December 4.

Acts 14: 8-22.

REV. W. O. HOLWAY, U. S. M.

WORK AMONG THE GENTILES.

I. Preliminary.

1 GOLDEN TEXT: "In his name shall the Gentiles trust" (Matt 12: 21).

2 DATE: A.D. 47; immediately after the last lesson.

3 PLACES: The Lycaonian towns of Lystra, Derbe, and Iconium; Antioch in Pisidia.

4 HOME READINGS: Monday—Acts 14: 8-22. Tuesday—Acts 14: 23-28. Wednesday—Acts 28: 1-6. Thursday—Rom. 1: 16-23. Friday—Rev. 19: 6-10. Saturday—2 Timothy 3: 10-17. Sunday—2 Cor. 1: 1-11.

II. Introductory.

In the town of Lystra and the neighboring villages the apostles met with some success. In the former place Paul noticed one day a cripple—a born paralytic—who keen attention and evident faith in the supernatural power of the Christ whom he was preaching so affected him that he dragged him out in the presence of the multitude, and with a loud voice bade him stand upright on his feet. Instant power accompanied the word; and the man, who had never before supported his own weight, rose and walked, and exultingly leaped, showing that he was completely cured of his disability. The wonderstricken natives, who clung to their pagan traditions, at once attributed this miracle to the deities who, according to their beliefs, had in bygone times visited the district in human shape; and said to one another in awe-struck tones: "The gods are come down to us in the likeness of men." The venerable Barnabas they took to be Zeus or Jupiter, and the younger and eloquent Paul they called Hermes or Mercury. The whisper passed from lip to lip till it reached the priest of Jupiter whose temple stood outside the city, who, procuring bulls and garlands and followed by a procession, proceeded to the house where the apostles were stopping, to do them sacrifice. The idolatrous purpose was at once thwarted by Paul and Barnabas, who, horror-struck on learning the terrible mistake that had been made, rent their clothes and rushed into the midst of the company with the most earnest protests, declaring to them that they whom they had taken to be gods were only mortals like themselves, who had come to them for the very purpose of trying to induce them to turn from their empty idolatries to the Living God, who made all things, and who, while suffering the nations to walk in their own ways, had not left himself without witness! In His gift of rain and fruitful seasons.

Squire, reaching "it's Thanksgiving" use there wouldn't be not been for that bird was. Wewards. Nurse saw it's always crazy to turkey wouldn't let wise bird! This is hand to a table Mrs. Carter most your Thanksgiving giving out a long silk the steel ring—"is you understand?" tickle over his own a nudge in Tom's something in the

that Tom saw, not at the exclamation Squire might have seen and there, and I ered," he told Tilly like myself," con business to be, but will pay for you the. And, madam," and giving a compression little room, — I can't pay the. Carter, painfully, said anything about explained freely. tell him that I say ness!"

that Tom delivered that party came in an and them in the midst giving dinner. He knew his em rough side and his found the smooth to say. It was a though, that helped replied Tom thickly of meat and gravy; deserved to be rememb

er Turkey's Day, then, to gested Tilly. It was to the Carters Squire Exton learned cads and makeshifts, it was appropriately

of former days was to them. Tom the conclusion that at Squire's generosity to render themselves sagely asserted was rich. could with that one."

III. Expository.

S. 9. *There sat . . .*—The tense implies continued action; there was wont to sit. *A clipple*,—"the old spelling of this word was *creep*,—one who could only creep, and not walk upright" (Bloomfield). This man's infirmity of lameness had been life-long. He had never walked. Heard Paul speak (R. V., "speaking").—The force of the Greek imperfect here is that of persevering listening.

Perceiving that he had faith to be healed—R. V., "seeing that he had faith to be made whole"; to be cured in both body and soul.

In this discourse, doubtless, he learned how the blessed Jesus performed many a miracle, which cured at once both soul and body, administering forgiveness of sin and restoring health and soundness. He may have told that *saints* could be raised from the dead, and *devotees* to see, and *envy* others' gifts. His apostles often to work miracles of mercy upon the diseased of soul and body. He may have learned that the very first miracle performed by the Lord's apostles was the healing of a cripple like himself at the beautiful gate of the wonderful temple in Jerusalem (Whedon).

S. 10. *Said with a loud voice*.—So our Lord called Lazarus to "come forth," with a "loud voice." A peculiar physical intensity seemed to be present in the case of one who worked a miracle. *Stand upright*.—The omission of Christ's name may be explained by the brevity of the record, or by the impression which Paul usually made of complete identification with his Master. Leaped and walked—a visible, instantaneous, complete and supernatural cure. *Saying* in the speech of Lycaonia.—In their exclamation the Lystrans fell back on their native dialect, of which nothing is now known. *The gods are come down to us*.—In this remote province faith in the old mythologies still survived. Human theophanies still lingered among their legends. One of these will be found under *Illustrative below*.

The very name of Lycaonia, according to the tradition, was derived from an old mythological tale of Jupiter having come down in the form

of a man to pay a visit to their king, Lycaon. Lycaon, doubting the divinity of this visitor, in his shape, determined to put him to the test. For this purpose he butchered a child, and had him brought to the table as disguised food for his guest. Jupiter in wrath buried his palace with lightning, and transformed the brutal king into a wolf (Whedon).

12. 13. *They called Barnabas Jupiter*.

Jupiter, Zeus, was the chief or king of the gods in the classic mythologies. Barnabas' dignity of manner and superior age may have led to this giving this title to him.

And Paul, Mercurius (R. V., "Mercury").—Mercury was the attendant of Jupiter, and the god of eloquence. To the superstitious Lystrans Paul easily filled the role of Mercury. *Priest of Jupiter*—who would be quick to notice the popular belief, which was before the city—R. V., "whose temple was before the city." *Brought oxen and garlands*—for a sacrifice. The garlands were composed of the plants or flowers sacred to the gods mentioned, and were to adorn the victims, and possibly the priest or altar, or even the apostles. *Unto the gates*—either of the city, or of the house where the apostles were staying.

Would have done sacrifice—was on the point of doing it.

14. 15. *Apostles . . . rent their clothes* (R. V., "garments")—an act expressive of the extreme abhorrence. "The two apostles, not knowing what the cries meant (which is certainly implied, and which accounts for the dialect being here specifically mentioned), were unconscious of the honors to store for them until they saw the sacrificial procession; and then, horror-struck, they rushed out to prevent the profanity. Raphael's famous cartoon gives a vivid idea of the scene (Stock). *We also are men*—as though they would say: You are making a terrible mistake; we are not gods but men. *Of like passions*—down upon your level, in respect of sufferings, infirmities, death; why deny mortals like yourselves? *Preach unto you*—R. V., "bring you good tidings." They had not come to receive divine honors, but to preach a divine Saviour. *Turn from these vanities*—R. V., "turn from these vain things"; "the emptiness and worthlessness of heathen worship" (Plumptre). *Unto the living God*—an Old Testament designation of Jehovah, in contrast with the lifeless idols of the heathen. *Which made heaven*—R. V., "who made the heaven." We sometimes forget that "creation is one of the facts of revelation."

The Greeks generally did not regard the gods as the creators of material things; matter was eternal; the gods themselves were created in time; thus Zeus was the son of Chronos or Father Time, and in their mythology, the various domains of nature had each its own deity (Abbott).

16-18. *Who . . . soft-red the nations*—abandoned the heathen, seeing that they had abandoned Him, to their idolatry and ignorance; allowed them to "run their course, as the law had been allowed to do its partial and imperfect work among the Jews," as parts, if one may so speak, of a great divine drama, leading both to the need of redemption and preparing both for its reception" (Plumptre). *Lets not himself without witness*.—God's abandonment was not entire. From the banes of nature the heathen might learn of their dependence upon God and their consequent obligations. *Did good . . . gave rain*, etc.—Specifications in detail of God's watchcare. "They were indeed for the blessings of life which they ascribed to Jupiter and Mercury, to the living God" (Gozl). *Scarce restrained*—It was hard to disillusionize the people after the miracle. Further, as Whiston suggests, "old Lycaon having been destroyed for not recognizing the incarnate Jupiter, these Lycaonians are fearful lest they should make a similar mistake."

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Accepting their representations that the apostles were renegade Jews, whose extraordinary powers were easily explicable in the supposition of magic, "the easy step from blind worship to rapid perdition" was quickly taken. Paul was stoned in the streets of Lystra, and, being supposed to be dead, was dragged through the city gate and cast outside. The disciples who had been won by his preaching, gathered sorrowfully around his prostrate and bleeding form; but while they mourned, to their great joy he revived, rose to his feet, and returned with them to the city, whence, on the next day, he departed with Barnabas to Derbe, where many others were gained to the faith.

Darbe marked the extreme limit of Paul's first journey. From this point he might have proceeded straight to the Syrian capital whence he started; but his solicitude for the converts whom he had gained led him to retrace his steps. Raking all perils, he went backward on his path, with Barnabas, passing through Lystra, Iconium and Antioch, confirming the souls of the disciples, bidding them continue in the faith, and forewarning them of the inevitable temptations which lay before them in their heavenly journey.

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Review of the Week.

Tuesday, November 15.

— Death of John Hoey, ex-president of Adams Express Company.

— Over 12,000,000 spindles idle in the cotton district of England.

— Death of the widow of Ralph Waldo Emerson.

— Terrible loss of life and devastation by the overflow of the Yellow River in China.

— The trial of Prof. H. P. Smith, of Lane Theological Seminary, for heresy begun.

— Death of Bishop Miles, of the Colored Methodist Episcopal Church.

— D. P. Thompson, of Portland, Ore., appointed minister to Turkey.

— The Japanese census gives a population of 41,000,000 to the empire.

— The treasurer of the Lombard Investment Company, of Kansas City, absconds with \$10,000.

— Masons and bricklayers in this city secure without strike the eight-hour day.

Wednesday, November 16.

— A thousand people carried off by yellow fever in Cuba, Mex.

— A consolidation of safe-manufacturing companies in New York, with a capital of \$5,000,000.

— Small pox raging both in Brooklyn and New Haven.

— Neill, the poisoner of many women, hanged in London.

— A gift of \$175,000 to Union Theological Seminary.

— The birthplace of the poet Whittier bought by a wealthy resident of Haverhill, and presented to that city.

— The Senate of Vermont throws out the Woman Suffrage bill.

— The United States of Columbia extends the time of the Panama Canal Commission one year.

— The Boston Type Foundry joins the New York Safe Trust.

Thursday, November 17.

— The small-pox epidemic reported as galloping in New Haven.

— Two Italian children on Thacher estate, this city, murdered by their father, Joseph Patone.

— American Academy of Dental Science celebrates its 25th anniversary.

— The cholera epidemic at Hamburg is declared ended.

— Canada will not be represented at the monetary conference at Brussels.

— Mr. and Mrs. Ira Ward, the oldest couple in Vermont, aged respectively 97 and 96, celebrated their diamond wedding (75 years) in New Haven, Vt., yesterday.

Friday, November 18.

— Thirty-five buildings in Red Bud, Ill., leveled by a cyclone; one person killed, and several injured.

— Lee, Higginson & Co., of this city, lose over \$20,000 through the theft of securities by a messenger boy named William Scanlon.

— Dedication of the Temple Baptist Church at Worcester.

— Death of Delta Loughlin, the "Bluebird," whose life story was told at the Christian Workers' convention last year.

— Several passengers terribly injured in a collision were seen electric cars near Haverhill.

— Joseph Patone, the Italian of this city who killed his two children and tried to commit suicide, died at the hospital.

— Bank presidents of New York give an informal reception in the Clearing House to Willard Ladderdale, who was presiding g-v-ernor of the Bank of England during the Banking panic of 1890.

Saturday, November 19.

— Loss of the French steamer "Stefanie" by collision; eight persons drowned.

— Gold discovered in Nova Scotia in the Caribou mines.

— Famine again threatens the Russian peasanty.

— About 150 of the Home-dead strikers return to work.

— The Farmers' Alliance split in twain.

— Miss Eliza I. Knowles, of Heleia, Mont., elected attorney general of that State.

— The Geary exclusion bill sharply condemned in a meeting held in Tremont temple.

— Mr. Blaine has another ill turn.

Monday, November 21.

The Home-dead strike declared off; an estimated loss of \$2,000,000 to company and men.

— The prosecution of M. de Leases likely to involve many members of the French legislature.

— The Industrial Legion of the United States formed at Memphis, Tenn.

— Rutland, Vt., became a city on Saturday, when the charter was signed.

— Sudden death of Benjamin Mallory of the Mallory Steamship Line at New Haven.

— Prospect of consolidating the principal libraries of New York city.

— A cyclone in Boone County, Ark., destroys property, kills six persons and injures thirteen others.

— The Democrats will have 90 majority in the next National House.

— Death of Mrs. August Belmont, widow of the financier and daughter of Commodore M. C. Perry, U. S. N.

— The outlook for the peasants of Russia pronounced by Tolstoi to be as black as possible; famine again threatening the country.

The CONFERENCES.

(Continued from Page 5.)

gratified at the prospect of meeting Bishop Goodsell at our next Conference.

C. A. L.

VERMONT CONFERENCE.

St. Albans District.

If you have not already done so, brother preachers, send to ZION'S HERALD for a supply of subscription cards, and then use them. Our people will need the HERALD just the same as though there hadn't been a Democratic landslide.

This writer had a unique experience for him leaving home Tuesday noon, Nov. 8, and not returning until the following Thursday noon. He knew the weather was ahead of time and the mud supremely awful, but did not fully understand the cause until he caught sight of the Boston "Journal" Thursday noon and learned that Uncle Sam had turned over in his (political) bed.

Alburgh.—The gathering at the church on Friday evening, Nov. 4, was quite a success, though the weather and traveling were about as bad as could well be. After the company had been well regaled on chicken pie, a pleasant entertainment was enjoyed in the audience-room. The Mott orchestra rendered some pleasing selections; Miss Ida Bowditch, of Moors, N. Y., sang several choice selections in a manner so simple and sweet as to fairly captivate the audience, and Revs. Bruce and Tupper, the latter an ex-pastor, made remarks.

Morrisville.—The regular semi-annual change in the services was made Nov. 6. For the rest of the Conference year the service will be at Elmira in the morning and at Morrisville in the afternoon. The house-warming at the new parsonage on Monday evening, Nov. 7, was a success. The needs of the physical man were supplied with oysters, and a musical and literary program, with remarks by Presiding Elder Bowditch, ministered to the demands of the higher nature.

Johnson.—Presiding Elder Bowditch preached a grand sermon, Nov. 6. Two young lady students from the Normal School were recently converted at our altar. A young man has been licensed to preach. Our ladies are organized into circles for calling, holding missionary sociables, and other church work. They report 63 calls in one week.

Bethelers.—Rev. G. J. Newton, pastor of our church at Johnson, has preached here for two Sabbaths. No minister resides here, yet the people have built a church during the past summer, bought an organ, and held a Sunday-school. This is certainly a remarkable thing, and Methodism ought to occupy this promising field. Bro. Newton is located fourteen miles away, and cannot well supply them during the winter. He states that they are ready to support a good man and the opening is a hopeful one.

Fairfax.—The interest continues, and services are well attended notwithstanding the extremely bad going. Rev. R. L. Bruce, of St. Albans, preached here, Nov. 8 and 9. About a dozen requested prayers on the latter evening. Extra services have been held at a school-house outside the village as well as at the church. There have been several clear conversions, and the church has been much quickened. It is expected that the church edifice here will be thoroughly remodeled during the coming year at an expense of some \$3,000.

St. Albans.—Sunday, Nov. 6, was the regular bi-monthly sacramental occasion. Over 100 partook of the communion. 2 were received in full connection, and 3 children were baptized. One more child and three adults were to have been baptized, but were prevented by sickness. In the evening the vestry was packed and a grand prayer meeting was enjoyed. The interest seems steadily rising. Eight have recently been received on probation.

Springfield District.

Mechanicsville.—An Epworth League was organized by Rev. W. H. Atkinson, the pastor, at this place and also one at Cuttingsville. New sheds have been built, and some repairs made on the parsonage. A new organ has been put into the church at Cuttingsville. Best of all, souls are coming to Christ.

South Royalton.—Rev. R. E. Bisbee, the pastor, is having large success here and at South Turnbridge. The congregations are larger than at any time for years. The financial interests are not neglected; all bills are promptly paid, including the pastor's salary, with money in the treasury most of the time.

Bellows Falls.—The church here has lost a valuable member in the death of Sister L. P. Moody. The funeral occurred Oct. 13. Rev. C. H. Farsworth, the pastor, officiating, assisted by Rev. L. B. Beaman, presiding elder of Springfield District. Mrs. Moody joined the church during the pastorate of Mr. and Mrs. Bowditch.

— The cholera epidemic at Hamburg is declared ended.

— Canada will not be represented at the monetary conference at Brussels.

— Mr. and Mrs. Ira Ward, the oldest couple in Vermont, aged respectively 97 and 96, celebrated their diamond wedding (75 years) in New Haven, Vt., yesterday.

Friday, November 18.

— Thirty-five buildings in Red Bud, Ill., leveled by a cyclone; one person killed, and several injured.

— Lee, Higginson & Co., of this city, lose over \$20,000 through the theft of securities by a messenger boy named William Scanlon.

— Dedication of the Temple Baptist Church at Worcester.

— Death of Delta Loughlin, the "Bluebird," whose life story was told at the Christian Workers' convention last year.

— The Farmers' Alliance split in twain.

— Miss Eliza I. Knowles, of Heleia, Mont., elected attorney general of that State.

— The Geary exclusion bill sharply condemned in a meeting held in Tremont temple.

— Mr. Blaine has another ill turn.

Monday, November 21.

The Home-dead strike declared off; an estimated loss of \$2,000,000 to company and men.

the genial correspondent of ZION'S HERALD for Montpelier District, addressed the convention in the evening. Every one was pleased with the address. The Preachers' Meeting program was responded to by nearly every one named for a paper or part. The following papers were presented: "The Mission and Omissons of the Modern Preacher," Meeting," L. P. Tucker; "Christian Work in Agricultural Districts," C. H. Farnsworth; "The Preacher as a Citizen," H. G. McGlaughlin; "Woman's Work in the Church," L. L. Partridge; "The Preacher's Duty to his Successor and the Relation of the Few to a Future Pastor," A. H. Webb; "How can the Few Aid the Many?" R. E. Bisbee; "Is Man Dual, or Triune?" J. Bright; sermon by A. H. Webb; "The Rejoice of the Women," "Tricks" and "Blunders," H. D. Forrest; "Do we Need a Conference Evangelist?" A. W. Ford.

Proctorville.—The parsonage has been shingled at this place, and a new organ placed in the vestry.

White River Junction.—Rev. E. Snow, the pastor, addressed the Y. P. S. C. E. of West Lebanon, last Sunday evening, on the subject of temperature. The Epworth League of his own church went in a body to hear the lecture. Bro. Snow is meeting with deserved respect in his work at the Juniper, having already gained a strong hold upon his people.

L. L.

Montpelier District.

The foot-ball eleven at the Seminary had gained some notable victories of late the most recent being those over the eleven of the St. Johnsbury Academy and the sophomore eleven of the University of Vermont at Burlington. But it is not alone in fact that our fine institution at Montpelier takes the lead of the other schools of the State.

The Methodist church edifice at Cabot has been given a new coat of paint on the exterior, and other accompanying improvements. Everything goes on prosperously under the administration of the pastor, Rev. J. O. Sherburn.

On a recent evening the Blanchard Opera House at Montpelier was crowded to hear concerning the results of the treatment given by the Keeley Cure Institute" recently established at that place. Forty of the graduates were seated on the stage, most of them known to the citizens of the capital, two prominent lawyers being included among them. These graduates spoke most feelingly and convincingly of the work which had been effected in their system, by means of which all love and longing for stimulants had been entirely taken from them, and their lost manhood restored.

Several of the citizens, including Prof. Bishop of the Seminary, spoke of the general results seen by the people at large in the decrease of drunkenness. One of the saloon-keepers admitted that his daily receipts had fallen from \$35 to \$5 since the establishment of the Institute.

The brethren of the Conference will be doing good service by sending any of their friends who may be afflicted with dipsomania to this Institute, where a faithful use of the remedies will be sure to effect a complete cure inside of a month. (N. B. This is not a paid advertisement.)

The Watchman spoke of the recent temperance lecture of Presiding Elder Trax before the W. C. T. U. at Worcester as being "powerful in logic." The elder always "gets down" when he speaks on the drink question.

Rev. R. J. Christie is advertised to preach at Waterbury Centre on Sunday, Nov. 6, 9. The Presidential Election of 1892. He will undoubtedly draw a crowd.

Rev. W. S. Smithers, the pastor of the thriving Methodist society at Barre, was called to deliver the address in Connecticut with the annual session of the Orange County S. S. Association at Brookfield.

Pastor Reynolds at Williamstown is publishing the new parsonage, and hopes to have modern improvements in line with the latest in architecture and heating. These facilities will enable everyone to possess a home and every other residence, for that matter.

The new M. E. Church at Waterbury will probably be dedicated on Christmas week, and it is hoped that Bishop Foster can be secured for the dedication sermon.

A donation was recently held for Rev. Z. B. Wheeler, of Granville, which netted him \$40. Bro. Wheeler has a hand field, but works with commendable faith and zeal.

The presiding elder writes that the quarterly meeting of the Epworth League at Waterbury on Sunday in October was an unusual occasion. There was a large audience in the morning, and four persons decided to begin the Christian life, coming forward after the communion. Pastor Ryan holds four services a Sabbath and four others during the week, has large numbers present, and is securing some fruit from his labor.